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AUTHORITY.

A SERMON delivered in the APOLLO SALOON, on Sunday, April 23, 1848.

BY REV. I. D. WILLIAMSON.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, that thou art that Christ, the son of the Living God.—John vi. 68-9.

There is a deep significance, a very solemn and momentous importance in the word "AUTHORITY," as applied to the present state of man, and his prospects for the future. Just now, the world is a great battle-field, and the conflict is between authority on the one hand, and individual independence on the other. It is not unlikely that in this, as in most conflicts, both parties may have gone to extremes; the one claiming an unjust and tyrannical authority, and the other demanding an unbridled and dangerous liberty. However this may be, it is certain that the foundations of the old past are upturned—the lethargy of ages is over, and humanity is awake, and alive to a sense of its interests, its dignity, its duty and its destiny. Crowns fall like meteors in the clear sky of a winter's night, and thrones where strong despotism has sat securely and proudly for ages, are tottering and crumbling to dust. The kings of yesterday are less than citizens to-day, their authority spurned and all their power trampled under foot. Happy will it be for the world, if in thus cutting loose from the old moorings, men do not spread the sails and launch out upon unknown and untried seas, to encounter furious storms, or be dashed upon dangerous rocks, where imagination sees only deep, calm and tranquil waters. Haply, indeed, if, in avoiding the Scylla of Authority, they do not strike upon the Charybdis of anarchy and licentiousness.

These, however, are political matters, that belong not appropriately to the pulpit. I have alluded to them, only, because I see in them the workings of the same great principle that is in operation in the domain of religion; for here too, the question of *Authority* is widely agitated, and with an absorbing interest.

On the one hand is the strict conservative, who holds on with a deathly grasp to things as they are. He surrenders his reason and intellect blindly to the authority of the past. The church is his oracle. The Institutes of Calvin, the decisions of Luther, or the writings of Wesley are to him solid landmarks that he dare not pass; and to vary from these by the thousandth part of a hair, is akin to blasphemy against the Holy Ghost. To him, reason is blind, carnal, and not to be trusted in matters of religion. It must, on the contrary, bow down blindly and passively to Authority, nor dare to think its own thoughts or follow its own decisions.

On the other hand, is the radical, exulting and rioting in the excess of his newly discovered liberty. He has discovered that he has a soul, a *free* soul, and that God Almighty has given him the liberty to think for himself. But between the *use* and the abuse of that liberty, he knows no distinction. He talks eloquently of freedom; but he knows not that there is but a step between liber-

ty and licentiousness. He has discovered that man has too long and too blindly submitted to authority in the important matters of religion; and instead of wisely discriminating between the true and the false, he at once denounces all authority except that of his own soul. It is not enough for him to say, that the decisions of Councils, Conclaves, Synods, Churches, Cardinals and Popes, are of no authority; but he lays his hands upon the oracles of God, and repudiates the authority of the Most High. Not enough to deny the authority of Luther, Calvin and Wesley; but the Patriarchs and Prophets, who in times past spake to the fathers "as they were moved by the holy spirit," are but the propagators of the obsolete superstitions of the past; and Jesus himself is but the unauthorized teacher of a system of philosophy;—and all his miracles as recorded in the new Testament, are but tales invented to secure from an ignorant multitude a blind and fanatical idolatry.

These are the two extremes, and somewhere between them, I take it, there is a vein of truth. If I can strike that vein, my labors will not be lost. If I do not greatly err, the subject is of sufficient importance to justify a very careful investigation. I remark then, first of all;

There is, of necessity, such a thing as authority, *legitimate authority*, in religion, as in every department of human knowledge.

The true question is not, how shall we secure absolute, individual independence of thought, and faith? It is not, how shall we rid ourselves of all authority, and manage to get along without any teacher or guide upon whom we can depend? But it is, precisely, now, as it was with the disciples in the text, "To whom shall we go?" for to some one or more we must go, and there is no alternative but to remain in utter ignorance.

Men may talk of freedom of thought, apart from all authority, and boast of self-reliance, and mental independence. They may sneer at the slavery of those who submit to receive any thing upon the authority of another; and it may answer for the "ad captandum" spoutings of an unfeigned orator, who essays to offer the incense of flattery to the Goddess of Freedom on the Fourth of July; but the sober truth is, it is all *talk*, not a whit above the veriest gasconade imaginable. There is no living man, who, in this short life, has the time, even if he had the means and ability to investigate for himself, or to demonstrate the grounds of so much as one in a thousand of the things he most assuredly believes, and acts upon, every day, in all the affairs of life. The great mass of all, that we call our stock of knowledge, is based upon authority, nothing more or less. The ages of the past speak to us through the thousand voices of history; and all that we know of the world from its infancy up to the present moment, comes to us through our fellow-men and is received on their authority alone. How know you aught of Greece or Rome, of Hannibal or Cæsar? How know you aught of Plato or Socrates, of Seneca or Lycurgus? Nay, how know you aught of Washington or Franklin? The truth may as well be confessed, at once. You receive it all upon trust, and take the authority of others as your guide.

So it is in every department of human knowledge.—Let a man commence, for once, the study of Chemistry, or any branch of Natural Philosophy, respecting the authority of all his predecessors, and he will soon find that he needs some one to teach him. No living man has the time to perform for himself, even if he had the means, one in a thousand of the experiments, or demonstrations

that he finds necessary at every step of his progress.—For these he depends upon authority, and without them, he could not, in a life time, advance beyond the vestibule of the Temple of Science. Who, let me ask, deems it necessary to perform for himself the experiments of Sir Humphrey Davy or Franklin, in order to adopt their conclusions?—Who deems it necessary to enter upon an examination of the proof of the Copernican system—to reject the teachings of Galileo, to deny the discoveries of Herschell, until his own eyes have seen them through the self-same telescope? Or who thinks it necessary to denounce the authority of Newton, and go over with all his demonstrations? The fact is, the world has been content to recognize authority in these matters, and to receive the great material facts laid down on their authority. And well it is, that it is so. Otherwise, instead of progressing, we should have been where they left us. Nay, far behind them; for I suppose of the mass of the world, there is not one in an hundred million, who, unaided by authority, could have come up within hailing distance of these lights of the world.

Take another illustration, and see how necessary is this reliance upon the authority of others. The passenger steps on board the ship, to sail for a distant land.—He knows nothing of navigation; but for all that relates to his progress on the voyage, he relies with confidence upon the authority of the navigator; and secure in that confidence, though for himself he knows not the north from the south, yet, he lays him down, and sleeps sweetly upon the waste of waters. But for this, how miserable would be his condition!

Nor can the most skillful navigator cut loose from authority. He has his compass, and that compass varies with every degree of longitude. He has his tables of variation laid down by others, and on their authority he acts and shapes his course. He has his chronometer.—He has never tested its accuracy; but others have given him its rate, and on their authority he relies. He has his chart, whether correct or not, he cannot tell from his own knowledge. But he consults it as authority, and acts upon it. He makes his observation, and relies on authority for the correctness of his instrument. He then consults his tables, prepared by others, and which he could not make or test; but he takes them as authority and makes his calculation; and thus, for chart and compass, time and place, and all the means of safety, he depends upon authority. Without that recognition, there is not a man living, who could safely navigate the ocean. The slightest mistake might run the finest ship upon rocks and send passengers and crew to eternity. Yet, solely, on the authority of others, how many there are who are of necessity compelled to hazard their property, and peril their lives every day.

So it is in all the affairs of the world. Authority we must have, for we cannot live without it. These too, are matters in which demonstration is possible and proof accessible to each individual. But when we come to matters of religion, we approach a set of subjects far removed from the domain of mathematical demonstration, and the ordinary tests of chemical analysis, or philosophical experiment. Moral, spiritual truths they are, above the domain of unaided reason—not originally cognizable by the intellect even in its loftiest flights; fit subjects for revelation—truths indeed which the wisdom of the world, and all the philosophy of the schools has failed to discover. Evidently then, in so much, as these truths are removed from the gross and sensual experience of the world, and above the grasp of the unaided reason of man, by that much is the necessity increased, that they should be taught by one who can speak as “having authority.”

Doubtless there is truth in some things we hear of the evils that flow from a blind and indiscriminate submission to authority. But it is the *abuse*, not the use of authority that causes the trouble; for I insist, it is a law of our natures, that we must have and must submit to authority, in every department of human knowledge; and

the more in religion, because its truths are of a character that cannot be submitted to the sensible, tangible tests that apply to the physical and exact sciences.

If there were no other proof of the correctness of this position, I would find it in the case of those who have professed to cast off all authority in religious matters.—The reformers in the days of the reformation, and those that followed them, boldly asserted individual freedom, and denounced the authority of the old Church; and loudly did they cry, and heartily have Protestants from that day to this, echoed the cry of “no authority but God and his word.” All right, so far. Yet, after all, instead of an escape from authority, it was a change of masters; and to all intents and purposes, except in secular power, the authority of Calvin, Luther and Wesley, is as great over their followers, as that of the old Church over the Catholic. The cry of abjuration of authority had no truth in it; for they did but throw off one yoke, to put on another.

It is remarkable also, that frequently, those who most vehemently denounce all authority, are themselves the most passive instruments of authority.

The noted Abner Kneeland, a few years ago in this city, sent out his manifesto of freedom. To no authority would he submit. The teachings of Christ were nought to him, for he was a free man. Yet was he all this time the passive instrument of another—spending his time and wasting his substance in searching for hidden treasures of whose existence, he had no earthly evidence, but the authority of a foolish child who pretended to have a vision above that of ordinary mortals. And that was his renunciation of Authority!

I name another case, more in sorrow than in any other spirit. Within our own ranks, the cry of resistance to authority has been raised. Freedom of thought has been the watchword—no man must be bound by aught but his own perceptions of truth. Christ himself, must have no divine commission or authority, nor must man bow in faith to any thing but the internal consciousness of his own soul. And so the pulpit, in some parts, and the press in others, teems with denunciations of authority, and declarations of liberty. But have the movers in these things indeed renounced all authority in matters of faith? Oh! no. But they have been sitting as humble disciples at the feet of a beardless boy, and drinking in huge draughts of “Nature’s Divine Revelations on the authority of the youthful Seer of Poughkeepsie!” Pardon the allusion to this matter. It illustrates my idea exactly; and shows you that men cannot dispense with authority, even if they will.

It was for this reason that I told you in the outset, there is of *necessity* such a thing as authority in religion, as in every thing else. For this cause, I also said, that the proper question is not how to dispense with all authority; and get along without a teacher or guide; but it is “Lord, to whom shall we go?”

Peter had been with Christ from the beginning of his ministry. He had learned the gospel from his lips, and with a tithe of the vanity of modern days, he might have thought himself capable of setting up as a teacher on his own account, and of getting along without further aid from Christ. But Peter was wiser than this. He felt that there were dizzy heights, where his head would reel, and unfathomable depths, where he might fall; and that he needed the strong hand of the safe and experienced guide to direct him. He would not go away, and trust alone to his own strength of intellect, or reason; for he wanted a teacher who could speak in “demonstration of the spirit and of power,” to whom he could appeal as

* Since the delivery of this discourse, I have seen the Rev. T. L. Harris, who having heard of this remark, and supposing it to refer to the persons connected with the paper called the “Univercculum,” in this city; explicitly denied that himself or any other person, in that establishment, attached any authority to the Teachings of the Seer here named. I insert the disclaimer, as an act of justice to these Brethren, and devoutly hope their future course may prove its truth.

final and conclusive authority. That teacher he found in Christ, and hence he says, "Thou hast the words of eternal life; and we believe and are sure, that thou art that Christ, the son of the Living God."

It is remarkable that so long as the early Christians adhered to *Christ* as their authoritative leader, and to him alone, there was no evil result accruing from the recognition of the principle of Authority. But when in the course of a few years, they departed from their single alliance to him, and yielded to the authority of others, then strife and contention commenced. One said, I am of Paul, another I am of Apollos, and another, I am of Cephas, and then began the evils of which the world has ever since complained.

But the difficulty was not, that they recognised their want of a teacher, and guide, but that they differed in their answers to the question, "To whom shall we go for authority?" And this has been the difficulty ever since. One has gone to the Church, or the Pope, and bowed submissively to the decision of conclave and synod. Another has followed Calvin, another Luther, another Wesley, another Swedenborg, and so on through all the various sects. And yet another, seeing the difficulty thus engendered, has thrown it all off, and rejected along with it the authority of Christ himself.

Now I have shown, I think, that it is utterly impossible to carry out, in practice, the principle that abjures all authority. And since we must have authority of some sort, it surely is a matter of very great importance to know where we can find it best and safest.

I confess that I find it in Christ. Not in an ideal Christ; nor in Christ the mere philosopher; better, indeed, than Plato, still a mere fallible teacher of religion; nor yet in Christ the moralist, who gave some good moral precepts, without any basis for these precepts in diviner doctrinal truth. But I find it in the veritable old fashioned Christ of the New Testament, who came commissioned of God, to reveal truth to the world. Who spake as man never spake before, who taught as one having authority, and who was "approved of God by signs and miracles, and wonders which God did by him in the midst of the people."

I cannot, however, enter upon a labored argument to prove the authority of Christ. That work has been done often and well. I place the matter before you at this time simply upon the ground of necessity. Authority of some sort there must be, and it is idle to attempt to avoid it. He that rejects Christ's authority invariably acknowledges some other master and teacher. Has the world ever seen a better, or safer guide? During eighteen hundred years his Gospel has been in the world, and though many who have professed his name, have disregarded his authority, yet in every age there have been men who have followed Christ. Did he ever lead them astray? What mortal man, living or dead, can rise up and say, that he took Christ for his authority, and lost, either in morals or happiness, by closely adhering to him? Or who can say, that he was betrayed into dangerous and pernicious errors, in faith or practice, by bowing submissive to the teachings of Christ? None; but on the contrary, the hardened sinner shall tell you, that he has felt his heart relent, and tears of penitence have filled his eyes, as he has bowed in spirit to the authority of Jesus. The deluded votary of the dark and cheerless superstitions of the world, shall tell you that light and life, and "joy unutterable and full of glory," have come down upon his soul, as he has listened to the instructions of the God-sent teacher of Nazareth. The poor have gathered around him with comfort and hope, and the afflicted have blessed him as their only solace. The sick have leaned upon him and found in him strength in the day of their weakness and suffering; and the feeble and the dying have trusted him, and he has put a song of joy upon their tongues, in the midst of the agonies of dissolving nature. And when death has done its work, he has gone with a blessed and healing influence into the

house of mourning, and his authority has hushed the moan of the widower, and the cry of the orphan, and lighted a smile of hope and resignation in the most dreary aspect of human sorrow. It has given a confidence that has dispelled the gloom of the grave, and lifted the dawn of an immortal day upon the dark night of the tomb. And all this is done by virtue of his authority; for systems of reasoning and all the efforts of intellect alone are powerless in a work like this. Plato and Socrates taught, and the sages of antiquity reasoned; yet they never were able to inspire but a faint and trembling hope, enabling a few to say, in a spirit of anxious doubt, as one is represented as saying in later times, "It must be so, Plato thou reasonest well." The difference between such a basis of hope and the authoritative word of Christ is world wide. The one leaves and forsakes you in the mazy labyrinths of intense thought, but of the other, it may be truly said:

"When feeble reason tired and blind,
Sinks helpless and afraid,
This blest supporter of the mind
Affords its powerful aid."

Shall this authority be renounced? Shall it be lowered down to a level with the doubtful reasonings of Plato, or the faint hopes of the Philosophers? Nay, but let the Gospel of Christ stand where it has ever stood, upon the firm basis of Authority, derived from God himself, and immutable as his own throne.

I thank God that I recognised this authority, and embraced it in early life with all the affections a youthful heart. And while revolutions have occurred in my views upon many subjects, this has been the polar star of my hopes. It has been with me in seasons of sickness and sorrow. It has followed me in all my wanderings, among the cold mountains of the north, and over the Savannahs of the south. Upon the solid land, or far out upon the boistrous billows of the ocean, I have heard that clear calm voice of the Messenger of God, and rejoiced that it spoke with authority. It has grown dearer to my heart with each revolving year; and now, if I have one wish more ardent than another, for that denomination to whose interests the labors of my whole life have been devoted, it is, that it may be distinguished above all others, for the fidelity with which it shall cleave to the blessed Savior—aye, that old Savior, who comes with the commission of God in his hand, and the crown of authority upon his head, to speak no word of doubt, no fine spun theories of philosophy, but words of authority and of positive life.

And for you, my friends, to whom I have ministered in years now past and gone, I have no higher wish than that you may stand, not on the wisdom of the world, but upon the authority of the Master; and that you may be ever able to point the doubtful to Jesus, saying, "We believe, and are sure that he is the Christ, the Son of the Living God."

Divine and Human Agency.

And I [God] will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep my ordinances and do them: and they shall be my people, and I will be their God. Ezekiel xi: 19, 20.

Whatever view we may take of the nature and extent of human agency, under the divine government, it is certainly proper, for us to allow, that God can and *will* so control the human mind, by the use of means, as to accomplish all that he has declared he will do, in the passage placed at the head of this article. And, if this be allowed, it must follow, that no objection to final, universal salvation, can be founded on the agency of man. Nevertheless, it behoves us to be active in the use of means, as co-workers with God, for the purpose of accomplishing the greatest and most desirable of all objects—the sanctification of all souls.—*Universalis! Watchman.*

THE REWARD.

BY J. G. WHITTIER.

Who, looking backward from his manhood's prime,]
Sees not the spectre of his misspent time ;]
And, through the shade'
Of funeral cypress planted thick behind,'
Hears no reproachful whisper on the wind
From his loved dead ?

Who bears no trace of passion's evil force ?
Who shuns thy sting, O terrible remorse ?
Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed past ?

Alas the evil which we fain would shun,
We do, and leave the wished for good undone ;
Our strength to day
Is but to-morrow's weakness, prone to fall :
Poor, blind, unprofitable servants all,
Are we alway.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause,
His fellow men ?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin ;
If he hath lent
Strength to the weak ; and, in an hour of need,
Over the suffering, mindless of his creed,
Or hue, hath bent —

He hath not lived in vain : and, while he gives
The praise to him in whom he moves and lives,
With thankful heart,
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part.

Original.

FATHER BALLOU'S SERMON,

PREACHED IN THE ORCHARD STREET CHURCH, Sunday,
April 23, 1848.

The following Sermon was written out by Br. O. A. Skinner, from brief notes taken during its delivery. The subject of the Sermon was the worship of God.

God is a Spirit: and they that worship him, must worship him in spirit and in truth.—JOHN iv: 24.

CHRISTIANS:—I ask you to contemplate the journey of Christ from Judea into Galilee. His course required him to pass through Samaria. The journey was performed on foot. The Savior did not travel as do Bishops and Archbishops of the present day. He had no splendid coach for his conveyance. He was attended by none of the trappings of royalty. When he reached Sychar, a city of Samaria, he sat down by the well of Jacob to rest his weary limbs. There he met a woman of Samaria who had come to the well to get water. While the disciples were absent to procure food, for they were subject to hunger and fatigue the same as we are, Jesus entered into conversation with the woman. He desired her to give him water to drink. She was greatly surprised at this, and said, “How is it, that thou being a Jew, askest drink of me, which am a woman of Samaria?” His answer to this question shows, that he had come for the purpose of abolishing the entire forms of Jewish worship, and uniting all people together in one Church. By his conversation he convinced her, that he was the Messiah; he alluded to circumstances relating to herself and family which she was certain he could not have known without knowledge from God. Hence she said,

“Sir, I believe that thou art a prophet.” Jesus, having spoken of his religion and its power to satisfy the soul, proceeded to explain the nature of true worship: “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” Here he teaches that neither in Jerusalem nor in Gerizim, was worship alone to be paid, but in all places. Observe the language he employs. The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a Spirit, and they that worship, must worship him in spirit and in truth. All worship which is not in the spirit is vain and false; there is no other true worship of God. We may institute forms of worship, and we may go regularly through with these forms, but unless the heart is in the Savior the worship is idle and useless. I do not say that true worship is without forms, but that forms are not true worship. It is a great mistake to suppose, that because we have attended church and observed the forms of religion, that we have worshipped God. He is a spirit, and there can be no worship of him which is not spiritual, which the heart does not render.

If God is a spirit, it is important to know what kind of a spirit he is. Men may worship with a wrong spirit; but their worship will not be acceptable; it will not be the worship of the true God. The question, therefore, arises, which is God's spirit? Is it a spirit of wrath, anger, condemnation? If so, then with that spirit we can worship God. The language of the Apostle gives entirely a different idea of God's spirit. He says—“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.” Thus God is love; and a spirit of love is indispensable in worshipping him. Without love all our worship is vain. There is no doubt much worship that is vain. Jesus was persecuted because he did not render a worship to God that was agreeable to the opinions of a misguided and sinful world. The worship he paid to the Father was wholly unlike that of his times. When opposed in consequence of his worship, he replied, “Every plant which my heavenly Father hath not planted shall be rooted up”—that is, all the false doctrines which men teach shall be destroyed. He could not refrain from preaching the truth because it gave offence to men; he did not wish to give offence; he loved peace, but he loved truth more, and wished for no peace that was to be obtained by a sacrifice of the truth. Therefore, of those who complained, he said, “This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” There is now a great deal of false worship in the world. Men are under the denomination of error, and take for doctrines the commandments of men; and this renders their worship vain.

One object, I may say the principal object of this Sermon is, to lay before the hearer the difference between true and false worship. True worship is an acknowledgement of the honor due to God. Men are sometimes said to have worship paid to them, Jesus thus refers to

his—"When thou art bidden of any man to a wedding, it not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him, come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee, cometh, he may say unto thee, friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Here Christ speaks of those who shall have worship, by which means deserved respect and honor. Such persons are benefitted by the worship they receive; it is an encouragement to cherish kind and gentle feelings, and to pursue a course of righteousness.

But the worship of God is no benefit to him. He is an infinite Being, and can neither be rendered happy nor miserable by any thing we can do. Why then it may be asked, does he require our worship? We answer, because he is good and desires our happiness. The worship we pay to God benefits us, and because it benefits us God demands it. True worship is simple in its nature, —it is the offering of a sincere and grateful heart. False worship is pompous, and characterized by idle parade. Fear also is one of the principal ingredients of false worship. Revivals are got up by fear, and all the worship which they cause men to pay, is the worship of fear. —Men are threatened with endless perdition, if they do not worship God.

We have an account in the Bible of one of the greatest revivals ever known, and fear was the sole agent by which it was produced. Nebuchadnezzar, king of Chaldea, "made an image of gold, whose height was three core cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, to you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations and the languages, fell down and worshipped the golden image that Nebuchadnezzar had set up." What a vast host! How immense the number that bow before the golden image! All the people, the nations, the languages, fell down before it, and did it reverence! But why did they do it? What benefit had the image done? What favor had it conferred? None whatever! It was as senseless as the ground upon which they knelt. What then brought them in such throngs from their distant home, to prostrate themselves before this golden idol? Hear a moment. There was a furnace already hot, and not only hot, but seven times hotter than it was usually heated, and a decree had been made that every man who refused to bow to the image should be cast into that fiery furnace! Fear of the furnace, then, was the only cause of the worship paid to the image; fear moved the multitude, and made them obedient to the decree.

Now, if there had been any thing in the image to induce the worship desired by the king, there would have

been no need of the furnace. Being aware of this, he provided the furnace, and sent forth his sanguinary decree. But here a question forces itself upon us—a question of great importance—of what use was the worship paid to the image? Was there any sincerity in it? Did the hearts of the multitude bow with their bodies? O, no! It was not love and reverence for the image, that caused the worship, but fear of the furnace. They saw in it nothing adorable, and no doubt they said were it not for the furnace we would not put ourselves to the trouble of worshipping it. How much does this great revival seem like modern revivals. Men are required to worship God, threatened with a furnace of endless fire if they do not yield to the requisition. Upon the horrors of this furnace, the agonies to be endured in it, ministers dwell with all the eloquence they can command. But if the God to whom they would have us pay our worship, has a character calculated to call forth our praise, what is the need of his furnace? and what value is there in worship which is forced—unwilling—and which would not be paid were it not for fear? None at all. There is no sincerity in it—it is no better than the worship paid to the image set up on the plain of Dura. It is vain worship—not in spirit and in truth. Hence the common remark, if it were not for the fear of hell, we would not trouble ourselves to worship God.

I will leave this scene, and ask you to contemplate another. Look a moment at the devil's interview with Christ. He had no furnace, and therefore, he offered the Savior all the kingdoms of the world, if he would fall down and worship him. This very offer shows that the devil knew there was nothing in himself worthy of being worshipped; for if there had been he would have sought worship by the agency of his worthiness. Very properly, therefore, does Jesus say, "Get thee hence, Satan." You will readily perceive that if Christ had fallen down and worshipped him, it would not have been worship paid to him. For him he would have had no respect or veneration, and the honor shown him would have been a feigned honor, rendered for the purpose of gaining all the kingdoms of the world.

In the worship paid to the image on the plain of Dura, and in that which the devil sought to have the Savior pay to him, we see nothing of true worship. The worship, in the first instance was feigned—false hearted—paid through fear. And in the second, it was purchased worship—purchased by an offer of a splendid reward. If we leave these cases and look into the Christian world, we shall see the two motives by which false worship is produced, in nearly all the worship of the Church. The great body of Christians worship God through the fear of hell, and the hope of gaining heaven. In order that these passions, fear and hope, may be as strong as possible, hell is depicted in all its horrors, and heaven painted in all its glories. Sinners are told that they are every moment in danger of dropping into hell, and that a delay of repentance may cause them to lose heaven, and endure all the agonies of an interminable hell. You perceive that the two motives of this worship are fear and the hope of heaven. Men fear God's great furnace, and therefore bow down; they hope to gain his heaven, and therefore do him honor. In all this you see nothing of heartfelt honor for God. It is not his excellence that prompts the worship paid; it is not any love for him, giving itself expression in acts of reverence, in songs of praise, in devout thanksgivings, and in fixed meditations. He is not loved and would not be worshipped were it not for his furnace and his heaven. Those who engage in this worship are amazed that Universalists, who believe that God has no furnace and that heaven is a free gift, should worship God. They cannot see what possible motive we can have for our worship; and they fearlessly say, that if they believed as we do, they never would put themselves to the trouble of worshipping God.

But it will be said the worship of fear and hope must

be an easy worship to pay; that the idea of escaping endless woe, and gaining endless bliss must make the worship very easy. Suppose we grant that, though we do by no means grant it, the case will not be helped in the least; for it is attended with this great difficulty—there is no sincerity in this kind of worship—we do not love it—we do not feel the praise we express—we do not admire the being we honor—the heart is not in it. Would those who pay God this worship be honest; they would say they do not like it—that it is a task which they would gladly avoid. Indeed, they do say this—they are constantly saying, if it were not for the fear of hell and the hope of gaining heaven, they would not trouble themselves about worship. Now, all can see, that this is vain worship—that is not the worship of the heart—not in spirit and in truth. It is no better than that rendered to the image of Nebuchadnezzar, or that which the devil sought to have the Savior pay to him.

Perhaps the hearer will now desire to have true worship exhibited—its nature explained. After what has been said it will be easy to show the character of that worship. The Bible says, “Render to God the glory due to his name.” The name of God is here used for his character, and embraces all his perfections. To render to God the glory due to his name, is to worship him. Observe in the text I have quoted, the word *due*. The glory *due* to his name. He is worthy the honor he asks; worthy the praise he demands. He asks *only* what is his due. He wants it not through fear, or the hope of an extraneous reward; but he wants it from a sincere and grateful heart. He is not worshipped to make him friendly. The glory due to his name, is all the glory due to a Being of infinite love, mercy, grace, power, faithfulness and wisdom. Harmonize all his perfections, and represent them as all engaged in seeking the everlasting good of the world, and you will give God the glory that is his due. All sects say that God has infinite wisdom and power; but has he not as much goodness as wisdom, as much mercy as power? Has he a wisdom that goes beyond his goodness, or a power that goes beyond his mercy? If you say he has, his character must be the worst in the universe. How so? you will ask. I will illustrate by a simile.

Suppose that here is a man in your community, who is very wise and powerful. He has more cunning and far reaching foresight and power than any other man. But his goodness is not equal to his wisdom, his mercy is not equal to his power. So far from this being the case, he is cruel, unjust, malignant. Would he not be the most dangerous man of the community—the worst man, and the most to be dreaded? Well then, if God has infinite wisdom, united with malignity, and infinite power united with cruelty, he is the worst being of which we can conceive, and more to be dreaded. But God’s goodness is equal to his wisdom, and his mercy equal to his power, and all his attributes are constantly employed in doing good to all his creatures. He is good to all, and his tender mercies are over all his works. His mercy is from everlasting to everlasting. He will have mercy upon all.

Now, who can believe in such a being as this without loving him, and without feeling a desire to give him the glory that is his due? We need no furnace of fire to make us honor such a God; we see his excellency and admire it; we see his goodness and adore it; we see his glory and rejoice that he is our Father, and that his infinite riches are our inheritance. To worship such a God is a privilege. Hence David says, “I will praise thee, O Lord, among the people; I will sing unto thee among the nations. For thy mercy is

great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.” “It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works and thy thoughts are very deep.” “Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.” Here we see the cause of worship. It springs from a sense of God’s goodness; it is an offering of praise for his many favors. How strangely it sounds to hear men talk of the necessity of being threatened with endless woe, to induce them to worship such a God. Many of you will recollect when Lafayette passed through this country on a visit. He was our nation’s benefactor; he came to our aid in a time of peril and weakness, and helped us fight our battles of freedom and independence. But were any threats of vengeance required to make the people do him honor, as he passed from city to city, and from State to State? O no—with hearts overflowing with gratitude, the people flocked about him in vast multitudes, and made the heavens ring with his praises. How was it when the remains of Mr. Adam’s passed from the place of his death to their long and silent home? Were threats required to make the people do honor to his name! If you will only treat your Maker as well as you do your earthly benefactors, I will not complain.

But the hearer will ask, what is the use of worship? What advantage is there in it, if it does not enable us to escape hell and gain heaven? Will you yet pertinaciously adhere to the bargain worship? My friends, I have told you the advantage of worship. It awakens holy aspirations, inspires hope, gives activity to all the better feelings of the heart, and makes us like God. The advantage of worship is in the good which it does us—in the peace with which it fills our souls. We may say, therefore, with the Psalmist,—“Blessed are they that dwell in thy House: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.”

The history of the late Kings of France shows a remarkable succession of misfortunes: Louis XIV guillotined. Louis XVII died of want. Louis XVIII twice exiled. His son died in a foreign land. Charles X dethroned. Henry V proscribed. Louis Phillippe put to flight. The Count of Paris rejected.

The Government taxes on the London Daily Times newspaper are more than half a million of dollars a year.

THE CHRISTIAN AMBASSADOR.

NEW YORK, MAY 6, 1848.

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To the Public.

The second half of the present volume of the Christian Messenger and Christian Ambassador commences this week. In a few weeks we shall begin to receive letters from Br. Balch, one of the editors, giving an account of his travels in Europe. The present state of Europe, the revolutions which are taking place in its different countries, will render his correspondence of great interest. Instead of being made up of dry details about places which have been a thousand times described, it will relate chiefly to the revolutions, to their leaders, their measures, their prospects, &c. &c. To Universalists these revolutions have a peculiar interest, not only because they open the way for the spread of their doctrines, but because they overthrow despots which uphold old errors, and because the aim of the revolutionists is to secure their rights and break down usurpations. What a charm to us is there in the three words employed in France by the revolutionists—LIBERTY, EQUALITY, FRATERNITY! What three words could be so true a guide for those seeking to gain their rights, and establish a republic! *Fraternity!* This is a new watchword in the cry of the struggling millions!

Persons desirous of reading the letters from Br. Balch can commence their subscription with this half volume of four papers, or at any time thereafter they may please. Price of the Christian Messenger for six months, \$1.00. For the Christian Ambassador, \$1.25. The Messenger is a large folio, and the Ambassador is a large octavo, and suitable for binding. Letters addressed to S. C. Bulkeley & Co., 140 Fulton street, New York, will receive prompt attention. Persons who may prefer the Ambassador can have twenty numbers for \$1.00.

If those with whom we exchange will give the above an insertion, or state the substance of it to their readers, we will not only be greatly obliged, but will most cheerfully reciprocate the favor.

To our Readers.

Brethren, before this shall have reached you, the writer will be borne upon the waters of the dark Atlantic, out of sight of his native land; with the wide-spread heavens over his head, and the deep blue sea beneath his feet. With good friends by his side, who journey with him to view the grand and venerable scenes of the Old World, he goes to satisfy a desire which has burned in his soul since the days of childhood.

Ever since I was a lad, and climbed the high hills near my Green Mountain home, I have had an insatiate thirst for travel. I never read of a town or country, without longing to see it, and the vivid descriptions of some travellers, of places and scenes in some parts of Europe, Asia and Africa, would have turned my brain, had not hope whispered to me that my own eyes should some day look on them. Especially dear to me, are the bold and poetic descriptions found in the Bible, and ever since I could read that venerable book, I have meditated a journey to the Holy Land. I have longed to look on those old patriarchal scenes, to climb over Lebanon, and rest under its tall cedars; to stand on Olivet and look down upon the "joy of the whole earth," to go through Jerusalem to Calvary and the tomb of Arimathea; to wander in the valley of Jordan, and eat fish on the shore of Genasareth. The ruins of cities, too, those old cities of magnificent greatness! I have dream-

ed many a time of wandering among their ruins, and gathering from them evidences of a reality which now seems almost impossible.

For twenty years I have been meditating the journey upon which I have now just entered. Denied by poverty, the accomplishment of my wish to "go through college," I resolved at some future time, God willing, to supply the deficiency by a general tour through the old world. Twenty-one years I have labored in the cause of God and humanity, and so far as I could earn my right to freedom. When I came to this city near seven years ago, I reserved in the condition of my settlement, one year for travel, whenever the society should be in a situation to justify my absence. In such a condition they believe themselves to be, and with perfect unanimity and a hearty good spirit, they have generously granted me a furlough from my pastoral duties, liberal and without stint or grudging. I love them the better for this act of kindness. It proves to me that my happiness is not a matter of indifference to them. And what preacher is not happy, and strong, and courageous, and grateful, under such circumstances? Who is not better fitted to do good service, when he knows that so many other hearts beat in unison with his own, and that they are willing and ready to confer benefits generously upon him?

I know that some friends have counseled me not to venture abroad, when all Europe is in commotion and revolution, I go the more cheerfully for that reason. I always loved to see the mountain rivers and streams break up, even if it was in mid-winter, to be frozen again. It was a glad sight to see the deep, warm, living stream, swell and heave, and burst its icy fetters, and sweep the broken masses, and dash them along in irresistible fury. I did not wonder those streams were so madly broken. And I knew they would subside, and become calm, and clear and beautiful. Shall I then fear to witness the heavings and throbings of the great heart of Europe, or to hear the shouts of triumph from a long crushed people, as they snap their chains and hurl the fragments at a superannuated royalty, so adiopose that it is powerless when once man comes to know his rights and endeavors to maintain them. There have been similar movements before, which, alas, have been crushed by centralized power, regardless of right or constitutional liberty. I pray God it may not be so in France, nor Germany, nor Italy. Nay, I go the sooner because Europe is as it is. Good courage, an American passport, and hard coin, will carry a Yankee any where, if God be with him.

Of you, Brethren, I take a temporary leave. We have walked together very pleasantly for nearly a year. I have helped what I could to make our paper acceptable and instructive to you. In connection with the faithful brethren associated with me, I have reason to believe we have satisfied your reasonable expectations. In return, it has been gratifying to know that our labors have been appreciated, and that you—some of you, at least, have met our endeavors with a cheerfulness on your part, to do what you could for us, by the prompt payment of dues, and the obtainment of new subscribers. By this means we have been able to keep our heads above water. But, brethren, if you would have us swim easy and expertly, you must continue, and, if possible, increase your diligence in aid of our work. We need one thousand more subscribers to make us feel right, and to enable us to make our paper what it should be. And we expect to have that number: we certainly shall, if you will do for us what you can.

During my absence, Brs. Skinner and Bulkeley will continue to serve their weekly portions, aided by our correspondents, who, we hope, will not forget nor neglect us, and you shall not be forgotten by,

Brethren, your obliged and humble servant,

W. S. B.

Explanation of 2. Thess. 1, 7, 8, 9.

"And to you who are troubled, Rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,"

The first point to be considered in endeavoring to determine the true sense of this passage, is the precise period of time to which it relates. It has been the common practice of partialist teachers, to refer this and similar passages to a future coming of Christ, which it is expected will take place at the final consummation of all things, the precise period of which is known only to God himself. If this be the true view of the matter, then it goes far to establish the construction that has been put upon other parts of the passage, but if, upon examination, it shall be found that it has no reference whatever to a future coming of Christ as commonly conceived of, then it is evident that the other parts of the passage must be construed in accordance with this idea. The question then arises, first in order, When shall the Lord Jesus appear in the manner here described? There is a difficulty in answering this question, owing to the manner in which this event is spoken of in the New Testament, and the opinions that have prevailed in regard to it. It is conceded on all hands that the first appearance of Christ was that described by the apostle in his letter to the Hebrews, where he says, "But now once in the end of the world (more properly rendered *age*,) hath he appeared to put away sin by the sacrifice of himself." It is also conceded that there was to be a second coming, or re-appearance, of Christ, but as to the time of it opinions are various. It would appear from some things that are said in the context to the passage under consideration, that a sort of Millerism prevailed among a portion, at least, of the Church at Thessalonica, and that it was expressly to counteract the mischief that might result from this pestilent error, that the apostle wrote this second epistle to the Thessalonians. This may be inferred from the following exhortation contained in the 2d chapter, 1, 2, "We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Notwithstanding this explicit caution, it has been contended by several eminent Christian writers, on the strength of several passages to be found in their epistles, that the apostles believed that the end of the world was to happen in their time. To obviate this difficulty in the way of the common, popular view of the subject, it has been contended that the term "coming of Christ" bears several different significations, and that instead of a second coming merely, a third and fourth are spoken of. Dr. McKnight thus enumerates and describes these several coming of Christ,

1. "First, then, in the prophetic writings of the Jews (2. Sam. 22 chapter, 10, 12: Psalm 97—2—5: Isaiah 19—1) great exertions of the divine power, whether for the salvation or the destruction of nations, are called THE COMING, THE APPEARANCE, THE PRESENCE OF GOD. Hence it was natural for the apostles who were Jews, to call any signal or evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, *his coming and his day*: accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the Gospel, are called by the apostles *his coming and day*: not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events recorded Matthew 24 chapter, has termed them *the coming of the Son of Man*, in allusion to the following prophecy of Daniel of which his own prophecy is an explanation; Dan. 7—12. This prophecy, the Jewish doctors, with one consent,

attribute to the Messiah, and of that temporal kingdom, which they expected was to be given him. Farther, they supposed, he would erect that temporal kingdom by great and visible exertions of his power for the destruction of his enemies, but they little suspected that themselves were of the number of those enemies whom he was to destroy; and that his kingdom was to be established upon the ruin of their state. Yet that was the true meaning of *the coming of the Son of Man in the clouds of Heaven.*"

2. "There is another coming of Christ spoken of by the Apostles, different likewise from his coming to judge the world and to put an end to the present state of things: viz. his coming to destroy the *man of sin.*" 2 Thess. 2—8.

3 "There is likewise *a day or coming of Christ*, spoken of by Paul, different from his coming to judgment, and from both his former comings; I mean his releasing his people from their present trial by death."

4. "Besides all these, there is a day or *coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself has promised. Matt. xvi. 27. "The Son of man shall come in the glory of his Father, with his holy angels; and then he shall reward every man according to his works." In this last enumeration, we have a singular specimen of the power of prejudice to blind the eyes of even great men to the truth. We hardly know how to reconcile the application that is made of the last quoted passage, with an intention to deal honestly, when we call to mind the fact, that the very next verse pointedly contradicts such an application of it. Instead of leaving the period at which he would come to reward men according their works, involved in doubt and uncertainty, the Savior immediately added in the most solemn terms, "There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." And when we consider the frequent and explicit manner in which the Savior pointed out the time at which this event would transpire, (see Matt. 24. 35, Luke 9: 26, 27, Mark 9: 1,) there does not seem to be any excuse for mistaking the truth on so plain a point. It is not modesty or diffidence, but downright perversity, which leads men, in the face of such testimony, to refer the second coming or any other coming of Christ, to a supposed day of general judgment. There is, if we may trust the repeated declarations of the Savior, the most abundant evidence, that he was to come in that generation, for the purpose of establishing his spiritual kingdom over all people, and there is no evidence of his coming a third or fourth time, or in any other manner than that described as his second coming.

This point established, we are bound to interpret the passage at the head of this article in conformity with this idea.

The next point to be considered in the investigation of our subject, is to ascertain who were the individuals that troubled the Thessalonians? The answer to this question is made plain by referring to 1 Thess. 2: 14. "For ye, brethren, became followers of the Churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, as they have of the Jews: Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men." The question now arises, what are we to understand, by banishment from the presence of the Lord? In one sense the idea of such banishment is an absurdity, for there is no place in the wide Universe, where God is not, as saith the Psalmist, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost

parts of the sea; even here shall thy hand lead me and thy right hand shall hold me." Ps. 139. 7—10. It is clear from this passage that "banishment from the presence of the Lord" cannot mean punishment in hell, for it tells us that God is there. But the passage under consideration is evidently not to be understood in relation to the Universal presence of God, but to that peculiar sense in which he was present with his chosen people, the Jews. Under the old dispensation they were said to enjoy the presence of God, and the special manifestations of his glory and power.

It was the Jews, as we have seen, that troubled the Thessalonians, and they were thus to be punished by being deprived of those special and peculiar manifestations of the divine presence, denominated in the text, "banishment from the presence of the Lord." The passage is, undoubtedly, to be regarded, as simply a prediction of the temporal rest which the afflicted and persecuted christians should enjoy, when God should pour out his vengeance upon their unbelieving persecutors, the Jews, and has no reference, whatever, to the condition of either Jews or Christians in the immortal state, for in reference to those very Jews on whom this punishment was threatened, the Apostle declares, Rom. xi: 25. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."

S. C. B.

One Shepherd and one Sheepfold.

The Saviour is frequently represented in the Scriptures as a Shepherd. He is called the "Shepherd and Bishop of souls." He says of himself—"I am the good Shepherd."

While he is set forth under this figure, mankind are represented under the figure of sheep: "All we like sheep have gone astray." "My sheep hear my voice." "The lost sheep of the house of Israel."

The two classes into which mankind are divided, the good and the bad, are represented by sheep which know the voice of their shepherd, and by those which are wild and have strayed from the fold. Thus Jesus says—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand;" John x., 28, 29. "But go [father] to the lost sheep of the house of Israel;" Matt. x. 6.

The object of the Saviour is to make these two classes one, and gather them all into one fold. "I," he says, "am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John x. 13—16. Here he speaks, not only of his sheep, which know his voice, but of other sheep which knew it not; and of the latter class, he says—"Them also, I must bring; and they shall hear my voice, and there shall be one fold, and one shepherd." The work which he here affirms that he must do, is nothing less than gathering all men into the kingdom of holiness—a work of which he frequently speaks, and one upon which the prophets and apostles dwell at great length. In John xvii. 1—3, it is said, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "All that the Father giveth me, shall come to me: and him that cometh to me I will in no wise cast out. For I came down from

heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day;" John vi., 37—37. Here he asserts first, that he had power over all flesh, and secondly, that all which the Father had given him he would save.

The prophets teach the same. David says—"I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession;" Ps. ii., 7. 8. Isaiah teaches the same. The pleasure of the Lord shall prosper in his hand. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities;" Isai. lxxi., 11.

The Apostles are equally explicit. Paul says—"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift come upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" Rom. v., 18, 19. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" Philip. ii. 9—11.

The character of Christ is abundant proof that this great work will be done. He is a good Shepherd. He thus speaks of himself: "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and carrieth not for the sheep;" John x., 10—13. Jesus is not like a hireling shepherd, which leaves his flock to the prey of the foe; he giveth even his life for his sheep. He is not only benevolent, but faithful, and goes after the wandering until he finds them. "For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, & seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray;" Matt. xviii., 11—13. Thus there will be one shepherd and one sheepfold

G. A. S.

Br. W. H. Ryder.

By an article from the pen of Br. Balch, our readers will learn that he has embarked in the ship Siddons for England. He was accompanied by Br. W. H. Ryder, of Nashua, N. H. Br. Balch will be absent about six months, and Br. Ryder about a year. They do not intend to make the tour of Europe together, it being the intention of Br. Ryder to devote about six months to study in Germany. They visit Europe in an exciting time, and not perhaps the most pleasant. We hope that they will have health, and return in safety to their families and posts of labor.

The number of victims in the late Revolution in France, publicly buried, is represented to have been 170. In 1830 Charles the Tenth had only 14,000 troops, but above 1300 of the people were killed.

State of the Cause in Troy, N. Y.

A very healthful state of things, so far as we can judge, exists with the society located in this beautiful city at the present time. Owing to various causes, it has passed through many vicissitudes in times past, but a new order of things has happily arisen, and much of the improvement that is manifest in its affairs is doubtless owing to the zeal and faithfulness of its worthy Pastor, Br. Waggoner. Instead of being called to mourn over the desolations of their zion, or wasting their energies in fruitless contentions and bickerings among themselves that society is now rejoicing in prosperity, and the members seem to be, for the most part, united, and zealously laboring for the common good. As an evidence of an improved state of Religious feeling and interest, we may mention that we have recently received a very handsome accession to our previously respectable, list of subscribers, in that place. This fact speaks well, not only for their intelligence in religious matters, but also shows that they take an enlightened view of the measures that are requisite to secure their continued prosperity. All experience has shown that Universalism cannot flourish in a soil that is overrun with ignorance, which is the parent of superstition. In order that the cause may prosper it is indispensable that the light of intelligence should be scattered among the people, and hence, we say, that the brethren in Troy have acted wisely in providing themselves with such means of information, as will enable them to act intelligently and understandingly in their efforts to build up the Redeemer's kingdom in their midst. There are in every society a considerable number of individuals and families, who are known as liberal, who take little interest in the affairs of the denomination at large, and contribute but very sparingly to the support of the cause at home. The true cause of such apathy, in a majority of instances, is doubtless to be found in the fact that such persons or families, take no religious Newspaper, hence they know nothing of what is passing in the religious world, and cannot be expected to feel much interest in the subject any way. All that they need to bring them in as active and zealous supporters of the cause, is to make them acquainted with the actual state of things pertaining to it, and their own duties and responsibilities, and we hope that no injustice will be done to our motives when we say, that the introduction of the religious and family newspaper is the most effectual means that can be used to accomplish this end. Those who are too indifferent or neglectful to do any thing for the circulation of our periodicals, may depend upon it, that they mistake their true interests, in their neglect of one of the most efficient instrumentalities that can be used for the advancement of any cause. There is no calculating the amount of good that may be accomplished in a family circle by the weekly visits of a well conducted periodical. If preachers would avoid the calamity of seeing their people become cold and indifferent in the great concerns of religion, or escape the mortification of seeing them run after every crazy project to which a licentious age has given birth, they must take measures to have it otherwise—in one word the people must be enlightened. We rejoice that some faithful souls among us, like those in Troy, have become thoroughly awakened to the importance of this subject, and we could wish, for the good of all concerned that others might be stimulated by their worthy example to "go and do likewise."

S. C. B.

Removals.

Rev. J. J. Locke having removed from New Salem to Dana, Mass., wishes to be addressed at the latter place.

Rev. J. W. Hanson, late pastor of the Universalist Society at Danvers, (New Mills,) has asked and received a dismission from the pastoral charge of said Society.

Tricks in Preaching.

It has become quite common within a few years for preachers to resort to various tricks, for the purpose of producing an impression and raising an excitement. Revivalists have been the leaders in these clerical manœuvres. For awhile they were popular, and were thought to work with a charm. Many converts, such as they were, were the fruits of the new mode of managing. It was not long, however, before it was discovered that those who were tricked into religion would trick in religion; and these people began seriously to ask, whether the cause of righteousness could be subserved by unrighteousness. We wonder that this question was not asked at the beginning of the evil; but we suppose that it was shut out of the mind by an earnest desire to gain converts: and we have serious doubts whether it would have been considered at all, had it not been found that all converts gained by tricks were of serious injury to the churches with which they were connected.

Dr. Bethune, an eminent partialist preacher, thus enters his protest against this new mode of doing good. O. A. S.

"It is painful to know that such a perversion of the true style for the pulpit has been much attempted of late, especially by wandering preachers bent upon getting up immediate excitement, rather than permanent usefulness. In some instances, they have played downright farces in the house of God.—Ludicrous and low familiarities have been put into the mouths of supposed persons; nay, the devil has been called from the pit, the glorified saints from heaven, even (horrible dictu) the Holy God himself, to play parts in the wretched scene. Miserable preachers! miserable men! how dare ye thus trifle?—How dare you thus blaspheme? "It awakens attention."—"It impresses." "It is successful in doing good." Impressive! Successful! Oh, thou holy, solemn, Jesus! Can a soul that has resisted thy love, thy tears, thy pangs, thy dying cries, be laughed into repentance?

Gratifying Intelligence.

Br. Cobb, of the Freeman, speaks encouragingly of our cause in several places he has recently visited. In Methuen, Lawrence, Amesbury, West Amesbury, Billerica, Quincy, Fitchburg and Westminster, the societies are doing well. With reference to these places, he says:—

"We have been of late doing up some long procrastinated work of exchanging with pastors of country societies in the regions round about, and we are greatly pleased and encouraged with the general healthiness and prosperity of those societies, and of most others from which we have heard reports. There is a soundness of faith, and understanding of duty, and devotedness of spirit, and unity of purpose, which speaks much for the present and promises much for the future. They love the cause of Christian truth, and know and feel it to be their duty and privilege to sustain and attend upon public religious worship and instruction, for their own improvement and that of their families and the community."

Br. L. J. Fletcher.

Br. Fletcher, of Cambridgeport, Mass., has received a unanimous call to succeed Br. Miner at Lowell. His Society being very unwilling to part with him, sent a Committee to see if his services could not be retained. He has, however, and as we think under the circumstances, wisely, concluded to leave. Br. F. is an able preacher, and one of our most faithful and active pastors. We do not know of a man better fitted for Lowell than he is. Our best wishes will attend him. The Society he leaves is strong, and contains very many most excellent families. We hope that it will not be long without a Pastor. Br. F. commences his labors in Lowell on Sunday next.

☞ The "Commentary on the Apocalypse," is in type, but unavoidably crowded out.

A kind of Universalism.

The American Messenger, an Orthodox paper of this city, contains a letter from Virginia, from which we select the following:—

"A kind of *Universalism* is the prevailing error, while but few openly profess it. I believe it to be one of the most alarming signs of the times. Many are trying to persuade themselves that God is too merciful to punish them if they live moral lives; and if there is a hell, it is only designed for murderers, or those whose crimes are of a very malignant character. Thus, a sense of God's holiness and the spirituality of his law is lost sight of by their carnal reasonings. I have found the minds of the masses tending that way, in my travels, for the last four years. It is high time for those who blow the gospel trumpet, to sound the alarm against this growing error."

Thus the truth is progressing, our enemies being witnesses. We think the conclusion to which these people have come is very rational, for we can see no reason in dooming men of moral lives to hell. Our opposers will have to adopt some other agent besides the fear of hell, to make men religious. The old orthodox hell is losing its power.

Br. Williamson's Sermon.

Br. Williamson requests us to say that the Sermon published in our paper to-day, was prepared in much haste, and without any intention of giving it to the public through the press. When we first applied to him for a copy, he declined giving it without a thorough revision. Inasmuch, however, as the discourse has made some little excitement, and seems to have been misapprehended in some of its parts, he has concluded to publish it with all its defects, *verbatim*, as it was delivered.

Southern Association of Connecticut.

This Association will hold its next annual Session, in Bridgeport, on Wednesday and Thursday, the 17th and 18th of May. Services to commence at 10 o'clock, Wednesday morning.

The several Societies entitled to be represented in the council, are requested to appoint their delegates. The clerks of the different societies are requested to forward a report of their condition in conformity to the requirements of the Constitution of the Association.

ISRAEL KELSEY, Standing Clerk.

Bridgeport, April 24, 1848.

Notice.

The Hartford Association of Universalists will hold its annual Session at North Granby, on Wednesday the 7th day of June, 1848. The Council will meet in the Church at 9 o'clock, A. M. The occasional sermon, by Br. J. J. Twiss, will be delivered in the forenoon, and in the afternoon Br. A. L. Loveland will be ordained and installed as Pastor of the Universalist Society in that place. A Church will also be recognized at the close of the Ordaining services. Each society is entitled to send two Delegates, and it is hoped there will be a full representation.

At the last session of the Association, the following Resolution was passed:

"Resolved, That for the purpose of perfecting the statistics of Universalism, in this Association, the Clerk or Pastor of each Society, is earnestly requested to furnish a detailed statement of the condition of the cause in the town where the same is situated, to the Standing Clerk, who shall present a general report of all such information to this Council, at its next session. Also, that any ministering or lay brother, who may, at any time, possess any information respecting Universalism, in places where there are no organ and societies, is earnestly requested to communicate the same to the Standing Clerk, that he may embody it in his Report."

Per Order, W. A. STICKNEY, Standing Clerk.

The Trumpet will please copy.

A Doubtful Compliment.

A correspondent of the Christian Reflector, a Baptist paper of Boston, writing from this city, says:—

"During three or four weeks past, I have been to hear Mr. Knapp twice, the only sermons in his 'revival series' which I ever listened to. In each case I soon forgot the preacher in his subject."

We should suppose it quite unnecessary to forget the preacher in order to derive the least possible benefit from his sermons. The poor elder is in bad odor with many of his own denomination.

Dexter, Me.

Rev. W. S. Cilley, of the above place, writes to the Gospel Banner as follows:—"As regards our Society in this place, when we compare its condition now, with what it was four years ago, we have much to satisfy us. Four years ago the Society was in debt, and supported preaching but three fourths of the time. But since that time it has raised means for the liquidation of all its debts—and now, with all apparent ease and cheerfulness, raises means for preaching every Sabbath.

Br. H. R. Walworth.

The Gospel Banner says—"Br. H. R. Walworth, of North Yarmouth, preached in Hallowell all last Sabbath, and we hear that the society in that town, having paid up all its debts, has invited him to become its pastor."

We do not know whether he will accept the call. By the way, shall we not hear soon, for our columns, from Br. W.?

THE CHILDREN OF THE NEW FOREST.—This is an excellent tale by Capt. Marryat. The moral is a good one. It is written in the usual interesting style of the well known author. Harper & Brothers, publishers. Price 37 1-2 cents. 279 pages.

THE THOUSAND AND ONE NIGHTS.—This is a republication. It is the work so widely known as the Arabian Knights. It is illustrated by 600 beautiful designs on wood, and is to be completed in 12 parts. Price 25 cts. Harper & Brothers publishers.

Rev. Mr. CLAFF's Sermon was copied from the New Orleans Picayune.

Several ineffectual attempts have been made during the last week, by mobs, to force the Editor of the New Era, at Washington City, to suspend the publication of his paper and remove his establishment from the city. The city authorities were however enabled to protect the establishment, and the excitement has passed off.

The Hutchinsons gave a Concert at the Tabernacle, in this city, on the evening of the 24th ult. The Tribune says of them: "They sang their well-known songs with even more than usual zest, and they sounded to us as freshly and gratefully as if we were listening to them for the first time." The truth is, they have a well of perpetual inspiration in their own warm, enthusiastic characters, which will prevent their songs from ever growing old."

The State Circuit Court, at Lexington, Ky., have rendered a verdict of \$2500 in favor of Cassius M. Clay, against some of the parties who took down and sent off his printing Press in 1845.

Miscellaneous Department.

Original

A VOICE FROM THE HEART.

OR A PICTURE OF ENDLESS MISERY.

BY REV. NELSON BROWN.

I cannot positively say that I ever knew but one consistent believer in eternal torments. Let me be understood. I mean a believer who had this blighting doctrine in his very heart's core, as well as in the head. If it be a truth of Heaven, it should be there, methinks,—*there* in all its scorpion terrors. Then in the language of the pious Saruin, life would be a “cruel bitter,” as it ought to be; the very thought of eternal woe, even for sinners of other lands, would be a constant, sickening, deathly poison. I once knew a man who was a consistent believer in that doctrine. He lost a beloved child. That child was not numbered with the godly. We may well suppose the outpourings of his breaking heart like *this*. Believers in eternal vengeance! read—ponder—and never smile again, in the name of MERCY!

I.

Gloom, Gloom, Gloom!
By morn, and by noon and by night,
A shadow is on my soul;
And darker it gathers from day to day,
For Hope flings there not a single ray,
That guides to a peaceful goal.

II.

Fear, Fear, Fear,
There's a fire within the brain,
There's a poison in my heart,
There are thorns in my pillow every night;
I awake and sob with mortal fright,
And yet not a *tear* will start.

III.

Gold, Gold, Gold!
I have houses and fruitful lands,
I have piles of shining gold,
I have wife, and children, and friends so dear,
And wealth to my coffers from year to year,
Like a tide of the sea has rolled.

IV.

Smile, Smile, Smile!
The sky is all bathed in smiles;
Each flower how sweet and gay!
The thoughtless brook flows blithely along,
And the birds are trilling a merry song,
But my gloom will not away.

V.

Mock, Mock, Mock!
Oh God! what mockery this!
Such songs, and such laughing here—
And my child—my child, in the *burning lake*!
Forbear, Forbear! or my heart 'twill break—
And this brain with madness sear.

VI.

Dance, Dance, Dance!
My God! they dance, they dance
At the viols' merry sound!
See—the godly men—they look on and smile,
Talking of mammon and pelf the while
As a joke or a song goes round!

VII.

Gold, Gold, Gold!
Grasping and piling the gold,
Though cankered by orphan's tears;

E'en the cry of the godly, is gold and pelf,
And their hearts are seared with pride and self,
Of the *lake*! how slight their fears.

VIII.

Drop, Drop, Drop!
They are dropping ev'ry hour—
Souls into that burning lake;
Wives, children and friends of the godly too,
Not merely Infidel, Turk or Jew!
And yet scarce a heart doth break.

IX.

Smile, Smile, Smile!
Yes, the godly too, will smile,
And will laugh as other men—
In a princely tomb, they may lock the dust
Of a godless son, but away will thrust
All thought where the *SOUL* is then!

X.

Tears, Tears, Tears!
They may shed, it is true, a tear,
Then laugh as they did before;
They will join in a pageant of worldly show,
They will pile up treasures of dross below,
And their hearts will yearn for more.

XI.

Mock, Mock, Mock!
What a world of mockery this!
When it *should* be one of gloom,—
A world of groans, and of sighs, and tears,
Of broken hearts, and of crushing fears—
Where there ne'er a *flower* should bloom!

XII.

Lost, Lost, Lost!
For he died without a “hope”!
Oh God! where's my child, my child?
Down, down in the pit of eternal wo,
Where the fires of wrath forever glow—
But my brain, you say, is wild!

XIII.

Wild, Wild, Wild!
Thus should ev'ry brain be wild!
And thus ev'ry heart should break
There is written the true, but horrid creed
Which few of us only will dare to read—
The woes of the “burning lake”!

XIV.

Despair, Despair, Despair!
Yes, I feel it on me now!
Oh God! it has come at last!
I have read somewhere of boundless GRACE,
Of a Savior who died for *all the race*,
But the day of all hope is past!

Howlett Place, March, 1848.

A Martyr Pastor.

The lamented death of Rev. Mr Innes of Cannobie, Scotland, has produced a deep and most painful impression, and we would not for worlds exchange places with the Duke of Buccleuch. Surely the Parliament must now take up the question. One thing is certain, that if such events occurred any where but in Scotland, and to any but Free Churchmen, the world would ring with them, and procure speedy redress. The following is from the Liverpool Times:

“Death of the Rev. George Innes of Cannobie.—The Scotch papers of Saturday last announce the sudden death of this reverend Gentleman, at Elgin, on the 24th ultimo. We understand Mr. Innes was a young minister of great promise, and

that his death was caused by having caught cold while conducting the open air services of the Free Church congregation of Canobie, of which he was pastor—a congregation which has met, for nearly six years, in a temporary tent on the property of his Grace the Duke of Buccleuch. We hope that this circumstance, and the fact brought out in the Parliamentary inquiry, which took place during last session, as to refusal of sites, will convince our legislatures of the importance of doing something in this matter which will prevent the recurrence of such an anomaly in a Christian land."

The London Advertiser says: "for four years Mr. Innes was a daily martyr to his principles, if not by the literal shedding of his blood, yet not less truly by his life. He has voluntarily sacrificed himself on the altar of his free Church faith. An incident occurred a few months ago, which affords a striking proof of the noble spirit by which this able and excellent young minister was animated. When before the Parliamentary Committee on sites last session, he was asked by an honorable gentleman, who saw in the hectic flush on his countenance, the indications of his coming death, whether he had found any prejudicial effect to his health from exposure to the cold damp air when preaching the gospel. What do our readers suppose was the excellent young man's reply? It was worthy of the martyrs who perished in the flames of Smithfield. That, said he, is a question which a medical man could answer better than I can. I would rather be excused; *for a minister of Christ has no right to complain of his own sufferings.*—A nobler expression never fell from human lips."

We know not what may be the feelings of the Duke of Buccleuch when he hears of the death of Mr. Innes, and reflects on the share he had in hurrying so pious a young man to a premature grave; but this we know, that no right-minded person would incur the moral responsibility which rests on that nobleman, were he to receive the ducal title and the ducal estates in return.

CANOBIE: THE HILL-SIDE PRAYER.

I heard on the side of a lonely hill,
The Free Kirk preacher's wrestling prayer,
Blue mist, brown muir, and a tinkling rill,
God's only house and music there;
And aged men, in mauds of gray,
Bareheaded stood to hear and pray.

I saw the Pope and his cardinals
Down nigh St. Peter's sounding nave,
Walking, gold-robed, 'tween silk-hung stalls,
And chanting many a holy stave;
And kings knelt down in bright array,
With these king-priests to bow and pray.

Is it to pomp and splendor given
Alone to reach the throne on high?
The hill side prayer may rise to heaven,
From plaided breast and upcast eye—
Through Canobie's cold sleet and wind,
The hill side prayer may hearing find.

And what the prayers on Canobie?
"Pardon, Oh God! the pride that say—
This is my land—here 'tis not free
For men their Maker's name to praise;
Pardon, Oh Lord! the insect's pride,
That thinks its rights set Thine aside.

"The storm is out, the wind is up,
Thy Israel sits in mire and clay;
Rain-drenched we take salvation's cup,
Shiv'ring with cold we turn to pray;
Pardon, Oh Lord, the godless pride
That drives thy feast to the hill side."

From "Curiosities of Human Nature."

Edmund Stone.

Of the life of this extraordinary man we have little information. He was probably born in Argyleshire, Scotland, at the close of the seventeenth century. His father was gardener to the Duke of Argyle, and the son assisted him. The duke was walking one day in his garden, when he observed a Latin copy of Newton's Principia, lying on the grass, and supposing it had been brought from his own library, called some one to carry it back to its place. Upon this, young Stone, who was in his eighteenth year, claimed the book as his own. "Yours!"

replied the duke; "do you understand Geometry, Latin and Newton?" "I know a little of them," said the young man.

The duke was surprised, and having a taste for the sciences, he entered into a conversation with the young mathematician. He proposed several inquiries, and was astonished at the force, the accuracy, and the clearness of his answers. "But, how," said the Duke, "came you by the knowledge of all these things?" Stone replied, "A servant taught me to read, ten years since. Does one need to know any thing more than the twenty-six letters, in order to learn every thing else that one wishes?"

The duke's curiosity was now greatly increased, and he sat down upon a bank and requested a detail of the whole process by which he had acquired such knowledge. "I first learned to read," said Stone; "afterwards, when the masons were at work at your house, I approached them one day, and observed that the architect used a rule and compass, and that he made calculations. I inquired what might be the meaning and use of these things; and I was informed that there was a science called arithmetic and studied it. I was told that there was another science called geometry. I bought the necessary books, and learned geometry."

"By reading, I found there were good books on these two sciences in Latin; I therefore bought a dictionary and learned Latin. I understood also, that there were good books of the same kind in French! I bought a dictionary, and learned French; and this, my lord, is what I have done. It seems to me that we may learn every thing, when we know the twenty-six letters of the alphabet."

Under the duke's patronage, Stone rose to be a very considerable mathematician, and was elected a member of the Royal Society of London, in 1725. He seems to have lost the favor of the Duke of Argyle; for, in the latter part of his life, he gave lessons in mathematics, and at last died in poverty.

No Land like America.

Mr. Winthrop, of Boston, who has recently returned from Europe, addressing a meeting in Faneuil Hall, said:

"He had recently returned from other and distant lands.—He had stood in the halls of world-wide renown; he had stood in the hall where Chatham fell dead, while vindicating in words of burning eloquence, the cause of American freedom. He had been at Runnymede, where the bold Barons wrung from King John the Magna Charta—the constitution of England. He had stood on the field of Bannockburn, where Bruce won the liberty of Scotland; and on the 4th of July last, among the wild hills and mountains of Switzerland—the land of Tell he had, in company with a companion and countryman, toasted once again his native and beloved land. But amid all his wanderings, he had seen no land like his own land—no hall like Faneuil Hall—no hill like Bunker Hill—no plains like those of Lexington—and no rock like that of Plymouth."

Agricultural Department.

Oxen.

Till oxen are four years old they are usually called steers; afterwards oxen. The signs of a good ox, according to Mr. Dean, are these: thick, soft, smooth and soft hair; a short and thick head; glossy, smooth horns; large and shaggy ears; wide forehead; full black eyes; wide nostrils; black lips; a thick fleshy neck and large shoulders; broad reibs; a large belly; thick rump and thighs; a straight back; a long tail well covered with hair; short and broad hoofs. The best colors are brown, dark red, and brindle. When an ox has completed his eighth year he should be fattened.

If oxen are worked in the yoke in wet weather, their necks are apt to become sore. To prevent this, a little tallow should be rubbed on the parts of the yoke which lie upon their necks, and also on the bows.

The following remarks on the management of working oxen are from the New England Farmer, Vol. VI. p. 101.

"Do not retard the growth of your beasts of draught, endanger their health, and render them insignificant in the eyes of many, by working them hard when young. But the younger they are inured to light work, the more docile they will generally become."

An English writer recommends carding oxen, and says, the ox, after the sensation becomes familiar, receives pleasure from the operation, and will momentarily forego his meal to receive the full enjoyment. His feeder perceives this, and brushes the part which gives most pleasure. The ox shows his gratitude by wagging his tail; the feeder in return calls him by name

and ingratiate himself with him. Thus not only an intimacy but a mutual affection is formed, which at once gives attention to the keeper and docility to the ox, and renders the labors of both pleasant.

Their labor and their fodder ought to be proportioned, that their health and their spirits may be kept in full tone. Their coats ought to be sleek; their hides loose and silky, the flank should fill the hand, and the shoulder handle mellow. If they be overworked or underfed, sluggishness will inevitably follow. A working ox ought always to be beef, that in case of accident he may be fit for the table?

The common mode of working oxen by a yoke has been condemned by many agricultural writers. Mr. Cooper, an Englishman, according to Young's Eastern Tour, used collars on oxen as on horses, except that they were buckled on with the narrow and open end downward. They draw in harness abreast, in pairs, single, or in a line, *and walk as first as horses*. Mr. Bordley said, he saw a wagon in Pennsylvania drawn by two bulls and two oxen bridled and geared in harness and collars.

It appears, by a work entitled *Letters from Cuba*, by Dr. Abel Abbott, that in managing the oxen of that island, the yoke is made fast to the horns, near the root, behind so that it does not play backward and forward, and gives to the ox a similar but better chance of backing, (as in teamster's phrase, it is called.) I have been astonished at the power of those oxen in holding back. There is a short hill in one of the streets of this city, at an angle of 45 degrees. standing at the foot of it, I saw a cart and oxen approach at the top, with three hogsheads of molasses, and the driver sitting on the forward cask. The driver did not so much as leave his perch; the oxen went straight and fearlessly over the pitch of the hill, and it seemed as if they must be crushed to death. The animals squatted like dogs, and rather slid than walked to the bottom of the hill. Have we any animals that could have done it? And if they could, have we any docile enough to have done it with the driver in the cart? Thus superior is this mode of yoking in holding back the load in difficult places.

It gives them still more decisive advantages in drawing. A fillet of canvass is laid on the front below the horn; and over this fillet the cords pass, and the animal presses against the most invulnerable part of his frame; his head, his neck, his whole frame is exerted in the very manner in which he exerts his mighty strength in combat. It is the natural way therefore, of availing yourself of this powerful and patient animal to the best advantage.—*Complete Farmer.*

Fruit Trees—Pruning.

Now is the time to commence, in good earnest, to prune trees and vines. Give a good form to the trees—prune too little rather than too much—avoid large wounds if possible—cover them with composition. Peach trees tend to make long branches. Shorten them. Grape vines should be pruned early. Moderate bleeding, however, does not injure them.

GRAFTING.—Cut your grafts from thrifty shoots of young bearing trees; use grafting wax of about one part, by weight, of beeswax, two of tallow and one of rosin. It is our impression that very thin gutta percha is deserving of trial. It is accompanied with a paste to make it adhere. It would keep out water and air.

BUDDED TREES should now be cut down to the bud if it has taken.

TRANSPLANTING.—Get your ground well prepared; ample holes dug and rich earth, or compost of earth and well-rotted manure all ready.

CATERPILLARS.—Examine your trees and cut off the limbs containing deposits of Eggs.

BUY THE BEST TREES.—Every person owning land, should, every year, buy a few of the choicest fruit or have them grown ready to hand.

WASH FOR TREES.—A weak solution of potash, or lye, of wood ashes, applied to the trunks and branches of trees, destroys insects, and gives a smooth bark. A mixture of lime and cow manure makes a good wash.

The Crops, &c. in Maryland. Peach growers inform us that the severe frost of Thursday morning seriously injured this year's peach crop in this region of the country. The blossoms were wet with the rain of the previous day and the cold was so intense as to freeze them.

The Wheat.—Previous to the rain of this week the Wheat was suffering from the drouth, but since it has revived and now looks luxuriantly green again. We believe that which has been guanoed was most injured by the dry weather.—*Cecil (Md.) Whig* 22d ult.

YOUTH'S DEPARTMENT.

JAMES LUMBARD, EDITOR.

Original.

THE DOVE.

SPOKEN BY MARIA L. GALLAGHER.

Thou bird of the Summer wing gently and mild,
Like the heart of a pure little innocent child.
Nestle here in my bosom, or perch on my arm,
And quiet thy fears for thou'ret free from all harm.

The winds may roar, or pass by with a sigh,
And the storm king come down with grim death in his eye,
But here thou art safe, for protection I'll give,
And feed and caress thee, with me thou shalt live,

Thy mild gentle nature, thou innocent Dove,
Shall teach me fond lessons of meekness and love,
And for fear that temptation may lead me astray,
Thou shalt throw round my frail heart thy pure gentle sway.

I will watch o'er thee fondly and tend thee with care,
And daily thou'll teach me of sin to beware,
And lead me along with my heart free from guile,
Till I dwell mid the mild beams of God's Holy Smile.

Then parents and friends, learn with me of this dove,
Those lessons, PURITY, MEEKNESS and LOVE,
They will guide us, and bless us, through all the life long,
Till in Heaven we join in Redemption's glad Song.

Newark, N. J. J. G.

*This piece must be spoken with a dove perched upon the arm.

THE PLAY THINGS.

CHILD.

Oh, mother, here's the very top
That brother used to spin;
The vase with seeds I've seen him drop
To call our robin in;
The line that held his pretty kite,
His bow, his cup and ball,
The slate on which he learned to write,
The feather, cap, and all

MOTHER.

My dear I'd put the things away,
Just where they were before;
Go, Anna, take him out to play,
And shut the closet door.
Sweet innocent, he little thinks,
The slightest thought express'd
Of him that's gone, how deep it sinks
Within a mother's breast.

Original.

THE BOY WHO SAID HE COULDN'T.

BY JAMES LUMBARD

"Oh, dear! I can never get this lesson in Grammar, I know I can't, it is so hard," said Frank Collins one day to his teacher, who had given him the first lesson in English Grammar to learn.

"What reason can you give for not being able to accomplish the task I have imposed upon you?" enquired his teacher.

"O, I have never studied Grammar before, and there is no use trying to get it, so I might as well give it up at once, as to spend my time in trying to acquire it, and make a failure, and be obliged to lay it aside in the end."

"If that is the only reason you can offer for not thinking

yourself able to succeed in getting your lesson, I must say that in my opinion it is not a very strong one. It is time, you have not, as yet, commenced the study of Grammar, but does the fact that you are now ignorant of that branch of learning prove that it is one of which you are incapable of acquiring a knowledge?"

Frank held down his head in silence, and listened attentively to the remarks of his teacher.

"When your parents first sent you to school, suppose you had told them you did not wish to attend, as you had never been to school before, and could not read a word, and that you were quite sure you could not learn, and there was no use in sending you to such a place. And suppose you had been allowed by your parents to do just as you pleased about the matter, and had never gone to school, what do you think would have been the result? Do you not see that you would have remained so all your life, unless at some time, a change might happen to be effected in your feelings and opinions. You never would have been able to read the many interesting books from the perusal of which you have derived so much pleasure, satisfaction and profit. You would always have been a mere cipher in the world. You would have exerted no influence, except among the ignorant and depraved, for people of intelligent and cultivated minds rarely court the society of the unlettered.

"I know that young folks, like yourself, often think their lessons are hard, and that it is a thing quite impossible for them to be learned. I know, too, that the lessons assigned them, are sometimes difficult, but I am sure they are seldom too difficult to be acquired. Children are too impatient. If they are unable to acquire the hardest task in a little while, they think they never can get it, and they are ready to give up immediately. Whereas, if they would only exercise a little patience, and 'try again,' they would seldom fail in accomplishing their purpose, and we should never hear them say, 'I can't.'"

"I said, children were impatient, and is it not so? If they cannot learn a thing as soon and as readily as they desire to, they lose all patience, and want to give right up. Now it is very foolish to cherish such thoughts. It is unreasonable and absurd to suppose that all the knowledge which it is necessary for a person to get can be acquired at once. The wisest and best men the world has ever produced, were children once, and were ignorant of the alphabet. The light of the knowledge which they gained, and which made them brilliant and distinguished among their fellow men, did not dawn upon their minds in an hour, or a day, or a year. But one feeble ray, at first, struggled through the gloom in which their minds were enveloped. But after that ray had shone in upon their mental darkness, it was followed by others, brighter and clearer, until the cheerless gloom of ignorance was, in a measure, removed.

"If you wished to reach to top of a very high hill, you could not expect to step from the base to the summit at once. But you would ascend step by step until at length you reached the height. So if you wished to climb the hill of science, it would be folly to think you could accomplish your purpose without meeting with inconveniences and difficulties. You could not surmount all obstacles in a moment, and reach the pinnacle without laboring hard and perseveringly. You would ascend by degrees, and every hour devoted to study, and every truth acquired would bring you nearer the desired goal. The men of the greatest wisdom have gathered all their learning by pieces and parcels, and though they found that but one thing could be attended to at a time, yet they soon learned that there was but very little time in which something useful could not be laid up in the storehouse of the mind.

"Do not for one moment allow yourself to think that you cannot learn the lesson before you; but fix your undivided attention upon it, and in a short time you will come off conqueror."

These judicious remarks of his teacher made a deep impression on the mind of Frank, and he resolved he would banish every thought, but that he could, and *would* get his lesson. And when the Grammar Class was called upon to recite none answered the questions asked by the teacher, with greater readiness or with more correctness than did Frank.

At the end of the term, he received a splendid book from Mr. Perkins, his teacher, for retaining his place at the head of his class during eight successive recitations, without once missing. He was highly delighted with his present, and determined he would never again be so foolish as to think he could not get a lesson, even before he had made an effort towards effecting the object.

Let those little boys and girls who may chance to read this article, and who are in the habit of saying, when requested to do any thing by their parents, or to get a lesson, by their

teachers, that they *can't*, remember the story of Frank Colllins. Let his perseverance in overcoming every obstacle in the way of getting a lesson, admonish them, and make them fully sensible of their error, and incite them to renewed exertions, and make them determined to accomplish whatever may be given them to perform.

The Honest Boy.

OR, THE SHILLING AND GUINEA.

Some time ago, the Duke of Buccleugh, in one of his walks, purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning. According to agreement, the cow was sent, and the Duke happened to be in disabilitie, and walking in the avenue, espied a little fellow ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the Duke, bawled out to him:

"Flimur, come here and gie's a han' wi' this beast."

The Duke saw the mistake, and determined on having a joke with the little fellow; pretending, therefore, not to understand him, the Duke walked on slowly, the boy still craving his assistance. At last, he cries, in a tone of apparent distress,

"Come here, mun, an' help us, an' sure as ony thing, I'll give you half I get?"

This last solicitation had the desired effect. The duke went and lent him a helping hand.

"And now," said the Duke, as they trudged along, "how much do you think ye'll get for this job?"

"O, dinna ken," said the boy, "but I'm sure o' something, for the folks up by at the house are good to a' bodies."

As they approached the house, the Duke darted from the boy and entered by a different way.

He called a servant, and put a sovereign into his hand, saying, "Give that to the boy that has brought the cow."

The Duke returned to the avenue, and was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's the half o' it t'ye."

"But you surely got more than a shilling," said the Duke.

"No," said the boy, with the utmost earnestness, "as sure's death that a' I got—an' d'y'e not think it's a plenty?"

"I do not," said the Duke: "there must be some mistake, and as I am acquainted with the Duke, if you return, I think I'll get you more."

The boy consented—back they went—the Duke rang the bell, and ordered all the servants to be assembled.

"Now," said the Duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there with the apron," pointing to the butler.

The delinquent fell on his knees, and attempted an apology; but the Duke interrupted him, indignantly ordered him to give the boy the sovereign, and quit his service instantly.

"You have lost," said the Duke, "your money, your situation, and your character, by your covetousness; learn, henceforth, that honesty is the best policy."

The boy, by this time, recognized his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

Secular Department.

Seven Days Later from Europe.

By the arrival of the Steamship AMERICA, on the morning of the 29th ult., we have seven days later news. The America left Liverpool on the 15th ult., making the passage in thirteen days and a half. She has been looked for with great anxiety, the news by the preceding steamer, being of a nature which induced many to believe that the recent movements of the Chartists in England, betokened a Revolution there similar to those which are now agitating almost every other section of the continent. The news, although of importance, is by no means of as exciting a nature as was generally expected.

All is quiet, and there are indications of an improvement in trade. The Chartist meeting on Kensington Common had been held, and passed off without any disturbance. By order

and appointment of the government, 20,000 Special Constables were under pay, and in attendance. There was no procession. The Chartist Petition had been carried to Parliament by appointed Deputies. The Chartist meetings called in Manchester and Glasgow, had fallen through. The alien act had been revived in England. The consequences were that no foreigners had arrived.

There had been no important changes in Ireland since the 7th. The people appeared to be waiting the movements of Parliament. The repeal excitement continues strong.

There is but little improvement in the financial affairs of France. Paris and Lyons were tranquil. The *Laudes* states that the workmen were in full insurrection in Toulouse. The people of Strasburgh were in collision with the military. Serious disturbances had broken out among the laboring classes of Hayre. There had been some disturbances at Cologne, but they had been successfully suppressed.

Fires in Albany.—The citizens of Albany have recently suffered severely from two extensive fires, which have destroyed a vast amount of property. On the afternoon of the 24th ult., a fire broke out on the southwest corner of Westerlo and Church sts. The entire block bounded by Westerlo, John and Dallius sts., was burned including the Church on Westerlo st. One or two houses on Dallius st. have escaped. Almost all the houses on the south side of John st., between Dallius and Church are burned. Also a store-house, owned by John Bogart, situated 10 rods from the fire, but took fire from the burning embers which were flying in every direction. Mr. F. Pruyne was seriously injured in jumping from a house. The fire originated from live coals put in a wooden box. Three of the engines being disabled at a fire the day before, the Mayor telegraphed to Troy for aid. The wind was raging wildly all the time, and the loss must be very heavy.

At nine o'clock the same evening another fire broke out at the corner of Beaver and Greene sts., and raged for some time, sweeping both sides of Greene to Hudson st. About eight stores and houses, on each side, also on the south side of Beaver st. midway from Greene to Broadway, were destroyed. Dr. Wykoff's Church had a narrow escape, and the handsome residence of E. H. Pease, on Beaver st., was seriously damaged by fire and water.

About twenty-five buildings were destroyed. The damage at the fires in the afternoon and evening, is estimated at \$1000,000.

Late from Venezuela.—The brig *Julia & Ann* has arrived from Maracaibo, Venezuela, with news to the 1st of April.—No account of any battle between Paor and Monagas had been received, but the armies were approaching each other, and a conflict was daily expected. The opposition against Monagas was on the increase. A number of armed vessels were in the port of Maracaibo, destined for Laguayra and Port Cabello.

Father Mathew.—The following letter from Father Mathew which appears in one of the evening papers, settles the date of his departure for this country:

CORK, April 7, 1848.

My Dear Capt. Knight. Ship New World: Your esteemed letter has just arrived, and I thank you with my whole heart for your exceeding kindness. It pains me more than I can express to be disappointed in my expectation of so soon crossing the Atlantic with you and of seeing my dear friends in America, but I anxiously hope that this will be the last disappointment. Now that I am, thank God, recovered, I see no difficulty to my intended departure in August, and I shall with the divine blessing take passage under your command, on the 21st of that month.

To the friends of Humanity and Religion in New-York I am deeply grateful, and I ardently desire for an opportunity to express to them in person the sentiment that throbs within my bosom.

Add in the favors already conferred by apologizing for me on

your return to New York, and assure the good people there, how anxious I am to be with them in September.

Again expressing my gratitude for your kindness I am &c. &c.

THEOBALD MATHEW.

Arrest of an Imposter.—On Sunday a Polander, whose name is said to be Rorudowski, presented himself at the Shakespeare hotel and represented himself to be Major Tochman; that he had just arrived from Washington, where he had had an interview with the President, by whose approbation he proposed to induce all the Poles to leave the country for the purpose of taking up arms and waging war against the Russians, and in order to carry out this object he desired pecuniary assistance of all advocates of Republican principles, &c., and in order to strengthen the confidence of those to whom he applied, he exhibited a letter from the Consul of the French Republic recommending to the favorable consideration of the friends of liberty, as Major Tochman, the Consul having been imposed upon by the accused. He was committed for examination.

A Washington letter writer states that the Select Committee appointed by the House of Representatives, will report unanimously in favor of the railroad project of Mr. Whitney, and in favor of granting him whatever portion of the public domain may be necessary for the completion of the enterprise.

Poor old Altamont!—Died in Washington city, on the 22d ult., Altamont, a colored man, in the 94th year of his age. He was proverbial for stern integrity and fidelity. When the revolution broke out, Altamont was given to Col. George Washington, by his nephew, and was with his young master in all the leading battles in the south, ending with the siege of Yorktown.

The New York Assembly has passed an act to abolish imprisonment for debt and limit imprisonment for fines; allowing each day's imprisonment to liquidate \$8 of the fine.

A Strange Story.—A Mr. Bemis of Lewiston, Ill. was shot recently under very distressing circumstances. While going on foot to visit a friend, the night after his marriage, he met a person in female attire, with two guns, who fired as he approached, and shot him dead. It appears that this person was a man named Northrup, who was on an expedition, to serenade the new-married couple, and was under the impression that the gun was not loaded. The coroner's verdict was to the same effect, but Northrup was afterward held to bail in the sum of \$1,000 to answer the charge of involuntary manslaughter.

The Secretary of the Treasury has issued proposals for another loan of \$16,000,000, at 6 per cent., reimbursable in twenty years.

The future President of France.—Douglass Jerrold says in his paper, "Every hour may now bring forth important events. The gale is rising; nevertheless, though the vessel may be some time under the stress of weather, I have great faith in the knowledge and firmness of the future President of the French Republic—LAMARTINE."

RELIGIOUS NOTICES.

Br. E. H. Chapin, will commence his labors with the Fourth Universalist Society, on Sunday next, at the Church in Murray st. The Pews will be let on Monday eve, May 8th, at 7 1-2 o'clock.

Rev. H. Ballou, D. D., will preach in the Orchard Street Church, on the 2d and 3d Sundays in this month.

Bro. Bulkeley will preach in Woodbridge, N. J., on Thursday evening, May 11th. Subject of Discourse, Matth. xxv: 31—46.

MARRIED.

By Rev. O. A. Skinner, on Sunday evening, April 30th, in the Orchard Street Church, Mr. GEORGE HENRY Strow to Miss ELIZABETH DUROCHA.

In West Haverhill, Mass., on the 4th ult., by Rev. W. W. Wilson, Rev. WILLARD SPALDING, Pastor of the Universalist Society in West Cambridge, to Miss MARY B. HOWE, of Haverhill.

DIED.

In this city, April 25th, JAMES H. EMMONS, aged 32 years. April 28th, PETER FISK, aged 65 years.